

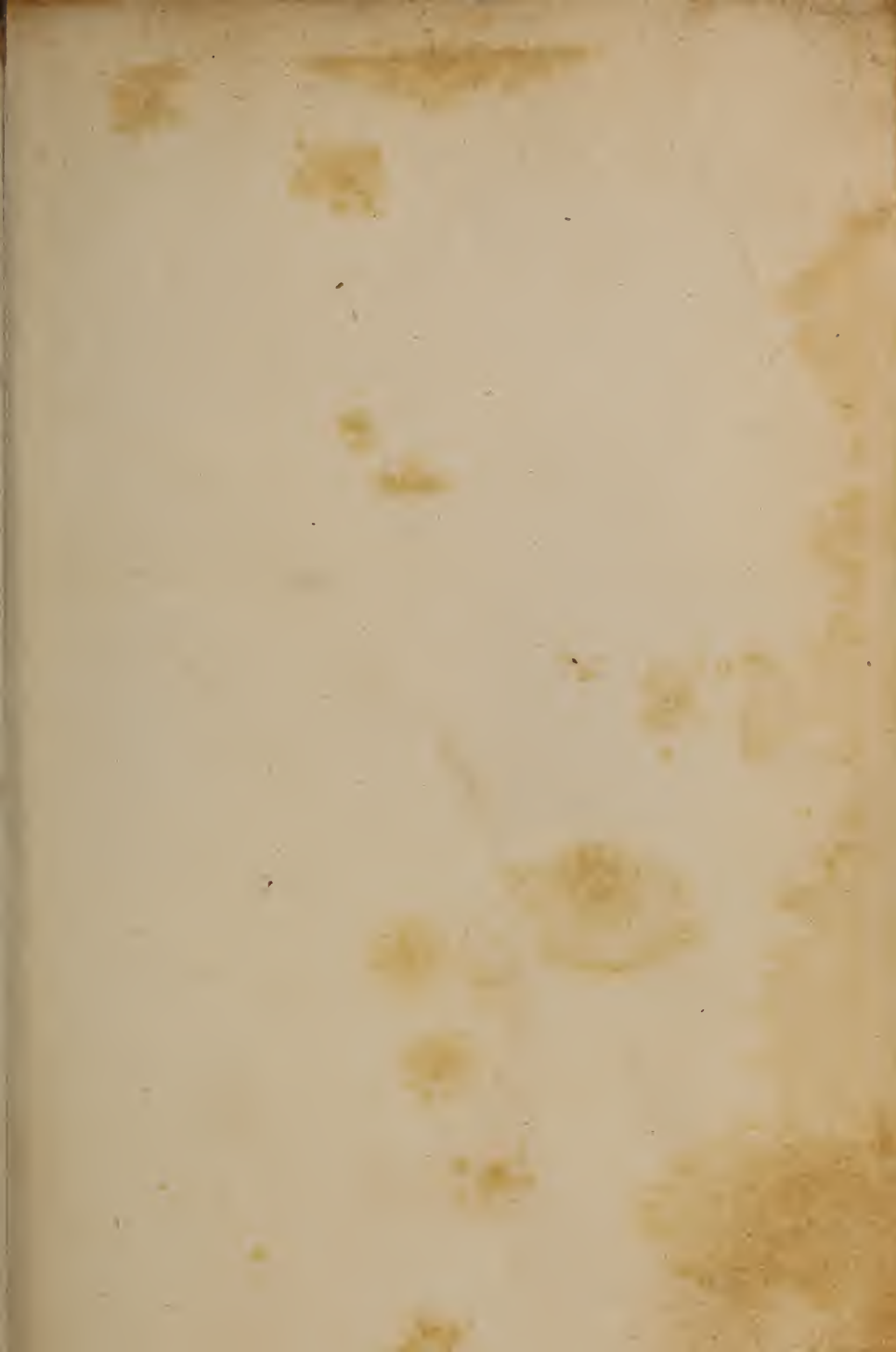
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THE CHRONICLE

OF THE

London Missionary Society.

I.—CHRISTIAN MISSIONS IN RELATION TO NATIONALITY.*

BY THE REV. DR. MULLENS.

MUCH has been said in our recent discussions to illustrate the influence of Christianity on the developments of national life in modern times. Our modern literature, our modern philosophy, our latest art, and all the forms in which society is shaping its opinions, prove incontestably the power which the morality of the gospel is exercising over the wisest minds of the present day. Whence but from the gospel has sprung the modern doctrine of Liberty of Conscience and of worship; the regard for man as man; the general desire for the moral education of the young? Whence but from the gospel comes the humanity which has softened the horrors of war; which has removed the foulness of our jails; which has emancipated all our slaves? Thanks be to God, this holy, elevating influence is increasing in its weight and in the extent of its application. It is not spasmodic in its action, but steady. If not very prominent, it is nevertheless real and abiding. It is exercised in all the greatest kingdoms of the world; it is felt far beyond them.

If, once planted in a nation, the gospel thus begins to rule all the elements of its life, then that the Missions of Christianity should keep that great fact in view, and be so moulded as to contribute directly to the great result, is an object of the highest importance. The "great commission" openly recognises it. "Go, make disciples of all NATIONS." If Christianity deals with individuals, if it seeks the sanctification of families, it distinctly counts also on national victories, and the subjugation of all the elements of national and

* A paper read at the Conference of the Evangelical Alliance, Amsterdam, and published by request.

public life. "All the flocks of Kedar shall be gathered unto Thee: the rams of Nebaioth shall minister unto Thee." "The Kings of Tarshish, and of the Isles, shall bring presents: the Kings of Seba and Sheba shall offer gifts." "They shall bring gold and incense." "All nations that Thou hast made shall come and worship before Thee, and shall glorify Thy name."

It is in accordance with the same great fact that the agencies of modern Missions are themselves derived from different nations. Christianity was first founded by members of one people, and an exclusive people too. But the Missions of present times are sustained by the gifts of many countries, and by prayers offered in many tongues. Missionary Societies are formed among the believers of many churches, and missionaries themselves come from many lands. In the great work of Missions, no church, no nation, can claim exclusive pre-eminence, whether in the character of its missionaries, the wisdom of their plans, or the blessing which has followed their labours. Our Moravian brethren began in modern times, and have run a most useful course, for which all churches honour them. The scholars of Francke and their successors, Ziegenbalg and Schultz, Walther and Dahl, Huttemann, and Breithaupt and John, Schwartz and Gericke, next founded and carried on the Danish Mission in Southern India. The great trio of Serampore were English Baptists. Holland sent Vanderkemp to South Africa, Gutzlaff to Rhio, and Kindlinger to Madras. English Churchmen have Christianized New Zealand; American Congregationalists long since took the gospel to Hawaii; English Wesleyans took Tonga and Fiji; and English Congregationalists founded the Mission in Madagascar. All societies have befriended the despised races of Africa, and in so doing have borne and still bear the reproaches of their own countrymen. The Free Church of Scotland has devoted itself greatly to the Jews. The Congregationalists of New England have, under God's blessing, been restoring life to the Eastern churches. This variety of origin among the labourers is strikingly exhibited in INDIA. The six hundred foreign missionaries labouring in that empire belong to twenty-five different societies, and have been trained under many forms of church government. During the last fifteen years perhaps the most solid advance by native churches has been attained in the English Church Missions and among their neighbours of the London Society in Tinnevely and Travancore. The most enterprising Mission was that of the American Episcopal Methodists. The largest number of men was sent by the Church Missionary Society. The most rapid extension was made by American Baptists among the Karens, and the Berlin brethren among the Koles. The martyrs of the period were American Presbyterians; and the palm of self-denial must be given to the

three Moravian brethren, who buried themselves among the Himalaya snows.

Starting with this varied agency, we observe that the communities to whom we go are involved in errors and sins, not merely as individuals, but as communities. These communities, like our own in Europe, have nationalities, a national opinion, and national systems of religion. But all the elements of their national life and all its developments are saturated with heathenism. In India everything takes a Hindoo aspect. Family life is ruled by caste. It regulates companionship, food, and marriage: it interferes with the ordinary claims of humanity in the treatment of the sick. The Hindoo religion regulates the cutting of the hair, the cleaning of the teeth, the position in which you should sleep. It places its idols in shops; it supplies the oaths of common talk; on Ganges' water are made the oaths in courts of justice. It saturates the words of the language, and gives a Hindoo aspect to the most common expression. "God," "sin," "salvation," "atonement," "the other world," mean very different things to a Hindoo from what they do to a Christian. Ideas of art and taste also are similarly perverted. The model of manly beauty is the god Kartik; of wisdom, Gonesa, with his elephant head. As Mohammedan ideas of worship gave rise to mosques with their corridors and courtyards; as ritual service, with processions and elevation of the host, gave rise to our vast cathedrals, so did the peculiar views of Hindoo idolatry give shape to Hindoo temples, and give a different shape in different parts of the country. All this has to be Christianised; art, taste, language, and buildings; all forms of public, private, and social life; and not till all have been baptised by the gospel will the national life of India give its crown of glory to the Redeemer.

On what system, then, shall our Missions proceed? Shall we again try the system of old days? Shall we follow Charlemagne in his plan of converting the Saxons; or Vladimir among the Russians; and Clovis with the Franks? Shall we burn those who resist, like the Governors of Goa; or refuse them office and the registry of land, as the Dutch Government once did in Ceylon? The results of these experiments have been too decided, and their failure too plain, to permit of hesitation. Baptised heathenism is not Christianity. Old things must pass away and all things become new. There must be new knowledge, new ideas of God, of sin, of salvation, of judgment. And how shall they hear this without a preacher? To teach, to instruct, to warn, to explain, to invite, thus become the very first duty of the Christian missionary. Then only can he truly conquer, when he conquers the soul; when he conquers its intellect, its affections, its conscience, its will. As there is no royal road to learning, so is there no royal road to

the conversion of nations. We teach, we preach. Each living man hears for himself; and the gospel becomes "the power of God unto salvation unto every one that believeth."

In labouring, therefore, among the people of many nations (as we are now doing), our Missions should be specially careful to deal with the essentials of national life. They should be directed to their souls, as they stand related to God, to each other as men, as members of families, as citizens in States, as men dealing with each other in the ordinary transactions of life. On all the great questions of human duty, as well as on the grand theme of the soul's salvation, the teaching of Christianity, while vital and essential, is at the same time simple and clear. It not only says, "Love God with all thy heart," but it also says, "As ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Thus dealing with the prime elements of personal, social, and public life, Christian missionaries should give their best attention to the teaching of essential truths. The character and work of God; the nature and power of sin; redemption through the atoning Saviour; His life and character; His words and His works of mercy; His death of sorrow; His triumphant resurrection; the work of the Holy Ghost; the purity, self-denial, and constant growth of Christian life—these are the great themes upon which, to young and old, in season and out of season, to Christian and heathen, missionaries "should preach the word."

You will soon come across their great national errors. A heavy hand is laid upon idolatry. Gross vices, which public opinion has not hitherto condemned, infanticide, cannibalism, habitual lying, slavery, the subjection of women, caste in all its forms, are soon reprov'd, their nature expounded, and their effects displayed. A new element of mercy, of humanity, of self-denial, is introduced to attract notice. And often it is the gentleness of the gospel in healing the sick and sympathising with suffering, which first touches hearts breaking beneath their load of sorrow.

In small communities, sunk low in ignorance, vice, and misery, vital changes are soon apparent. The South Sea Islands, the Hottentot and Kaffir tribes, enslaved races, American Indians were early conquered. Simple nations like the Karens of Burmah or the Koles in India, have also been drawn by it in large numbers. The great nations and populous empires move more slowly. They present a wider front; they have greater cohesion in the elements of their public life. But they, too, are giving way, and the conquest of these great kingdoms is only a question of time.

More than this, it is a striking fact, and a fact which throws a strong light on the question before us, that in these greater empires, a healthy change in

the religious knowledge and convictions of the people in general may take place to a great degree before direct conversions to Christianity become numerous, or the native churches grow very large. The condition of the Indian empire, and the influence which Christian truth is now exerting upon it, illustrate this fact in a striking manner, and read to us a most important lesson.

In India two hundred millions of people are placed under the indirect jurisdiction or the direct rule of the Queen of England. The empire is divided into many great provinces, in which are spoken ten principal languages. All along the great rivers are scattered great cities, surrounded by hundreds of large towns, and thousands of populous villages. Many of them are centres of a trade growing greater every year, and many are also headquarters of Mohammedanism and of Hindoo idolatry. The endowments and vested interests of idolatry are of enormous value; the Brahmin families may be counted by millions; the Hindoo religious books were commenced 1200 years B.C., and the system itself goes back 1000 years farther still. Such a system is a formidable antagonist, and the barriers it raises against change are very strong. Yet even Hindooism, so powerful, so rich, so ancient, is giving way at every point. In the external life of the empire a just government, providing for every one of its subjects complete security of person and property, and giving them perfect religious liberty, is adapting its public laws and forms of administration more fully to the circumstances of the time; and is introducing the natives more numerously to those posts of duty and of usefulness for which they become fitted. The order and peace of the country, encouraging production and trade, have raised the wages of labour, and given the peasant a command of comforts which he never knew before. Englishmen have done many wrong things in India, for which they have been justly chastised. But a new spirit has entered into the public government of the empire, and during the last seven years a degree of improvement and a solid advance have taken place, in the course of legislation and in the material wealth of the empire, of which none, except men who have seen it, have any idea. Three Universities, whose annual examinations in the English and native languages draw hundreds of native students, stand at the summit of a sound system of education which is spreading more widely every year.

In the direct religious teaching of the people, six hundred missionaries from Europe and America have planted Mission stations in the most populous and influential cities. Joined by 200 ordained Native ministers and 2000 Native preachers, they carry on a system of Christian agency which costs the important sum of £300,000 sterling a year. Many calamities have been

uttered respecting missionaries and their work by men who have professed to visit the cities where they labour, and saw nothing of its results. But these are more than answered by the striking fact that, of the money annually expended on these Missions, no less than £50,000 are contributed by the English residents in India, who live among these Missions and see them with their own eyes.

And what is the result? We can point to 50,000 adult communicants, to congregations of 250,000 people, and to our 200 native clergy, as fruits of grace and proofs of blessing from above.

But, to my judgment, the *greatest fruit* of all missionary labour in India in the past and in the present is to be found in the mighty change already produced in the knowledge and convictions of the people at large. Everywhere the Hindoos are learning that an idol is nothing, and that bathing in the Ganges cannot cleanse away sin. Everywhere they are getting to know that to us there is one God, even the Father, and one Lord Jesus Christ, the Saviour of all nations. A native scholar, speaking of his own religion, has said of it, "Hindooism is sick unto death: I am persuaded it must fall." And a crowd once asked a Berlin missionary, "Sir, why does not the Government abolish Juggernaut, and save us from the penalties of outcasts if we profess Christianity?" while the new school of educated men, calling themselves Theists, in thousands are seeking for a better way without encountering the same great penalties. A glorious future is indicated by these "signs of the heaven," which seem to me to prove the principle with which I started—that in a great empire in which public opinion is compact and firm, a vast change in preparation for the future may be produced while churches and converts are comparatively few. Like Israel of old in presence of Moab, in the darkness of night we have been digging ditches by Divine command; but when His day of grace shall dawn and the morning sacrifice be offered, He shall fill them in abundance with His Spirit's streams, and the whole empire be revived.

Shall the children of the world, in these matters, be wise in their generation, and the children of light not go and do likewise? It is the universal conviction of residents in India that it is a wise course not to denationalise its inhabitants, but to keep them a distinct people; merely introducing into their dress and style of living those improvements which are demanded by health or by propriety. To make them Europeans is almost certain to do them irreparable injury. Adaptation is the law of life. Europeans, wherever they go, adapt their houses, their dress, their habits, and their food to the climate under which they live. However strong may be the belief of Englishmen in the excellence of our constitutional government, yet in all our

colonies and dependencies the form adopted is one suitable to the knowledge, the power, the training, the degree of self-government attained by the people of that particular place. In no case do the English rulers force upon a dependency a system of government unsuitable to it, however excellent that system may in itself be.

So ought missionaries and Missionary Societies to act in building up native churches in foreign lands. Nowhere ought we to import and force upon them those systems of church government which amongst ourselves have largely been shaped out by political struggles, by numerous controversies, by local experience, and by the far-reaching thoughts of a few great minds. In most cases we are ourselves outgrowing them. In striking instances these systems in Europe are found in certain of their elements to trammel and to cramp the life, the energy, the lofty aspirations of spiritual minds. And among the great problems now before us for the edification and extension of our modern churches, are not all thoughtful men anxious to see how in every case they may be made more elastic, more perfectly adapted in their organisation, as well as in their plans of benevolence, to the demands of the present day; and specially how they may be so widened as to draw into the church in largest degree the piety, the experience, the zeal of the lay members of which our churches are chiefly composed?

Why should we put upon the neck of our young disciples a yoke which we and our fathers have not been able to bear? We must teach them some system, and missionaries of different churches will naturally, as well as from conscientious principles, teach their own. But let us teach the systems in their essential elements; let us teach those elements which have stood the test of time, and are found suitable to the spiritual power, the self-management, the general resources, the Christian civilisation of the churches which we are asked to guide. We may well separate the theory and the principles of our different churches from the churches themselves as shaped out by history and by the conditions and the course of our own national life. Then will their real worth and excellence be more truly manifested, to the honour of God and the edification of His children. Let us not only open our alabaster box, let us also be willing to break it, if only the perfume of the Divine ointment may fill the house of God, and cheer and refresh the weary souls within its walls.

It is not always so. At times even missionaries are so wedded to old ideas, or are so involved by rules, as to act in a very different way to this. A few illustrations may be mentioned, that are both instructive and amusing. An American missionary in India, teaching geography to his scholars, subjects of the English Government, began his course by teaching them the

geography of the United States, as the most important country of the world. Our Basle brethren, when founding their theological institution at Mangalore, in order to initiate them more completely into theology, for the first twelve-months taught their students German. And some of our brethren, when translating for their converts the Prayer-book of their church, gave them not only the strictly religious services, but also the political services, with the thanksgivings for deliverance from Guy Fawkes and his Popish friends, and for the restoration of his most Christian majesty King Charles II.

These are trifles: others have gone much farther still. As a body missionaries have not been alive to the importance of this great subject, and have fallen into great mistakes. But I believe the best thinkers among them, and the chief officers of most Missionary Societies, desire that the nationality of our native churches shall be preserved; that the forms of government adopted by those churches shall, from sound principles, be developed and shaped out in that way which the circumstances of those churches require, and which time and history shall decide. If in lands already christianised, after all our mistakes and all our controversies, the Church of the future is to be a **FREE CHURCH** in a **FREE STATE**; if for all its vitality, its self-government, its growth, its usefulness, we look not to any external forces, but to the grace of the Holy Spirit in the Church itself, why should not we at once, with largest generosity, act on these great principles in the churches founded in foreign lands? Let us help them and counsel them till they can run alone: Our colonial churches, of several forms of church government, are casting off the tie that bound them to the churches of Europe: let us train our Mission churches for the same end. Let us strengthen them in knowledge, government, and fellowship. Let us, as early as practicable, place them under a ministry sprung from themselves, well trained, and supported by themselves, and let us prepare in due time wisely to leave them **INDEPENDENT** and **ALONE**.

And the Saviour Himself shall hasten and accomplish this noble end in His own time. "Is the Spirit of the Lord straitened?" "God is able to make all grace abound toward them." He claims their service; He claims all the varieties of their character, their strength, their resources, all the varieties of their national life. What a vast amount of beauty do those varieties involve! We recognise that beauty in our international exhibitions of industry. We see it in our great shows of fruits and flowers. What a charm it adds to these gatherings to see the varied products of many lands! They differ in form, in size, in colour. But the oranges of Malta lose nothing by the grapes of sunny France; the roses of England appear in

place by the gorgeous rhododendrons of India; and the blue forget-me-nots and gentians of the Alps hold their ground in the presence of the lilies and dahlias, and bright asters and orchids of many lands.

“Fruit and flower and graceful palm,
Each give each a double charm,
Like pearls upon an Ethiop's arm.”

So is it with the Church of Christ. To that Church each nation must bring its own contribution of beauty, strength, and glory. The vivacity of the Frenchman, the restless enterprise of the American, the courage and perseverance of the Englishman, the reverence of the Russian, the impassive submissiveness of the Turk and the Hindoo, the filial obedience of China, the impassioned imagination of the negro races, shall each and all be offered as a sanctified gift in contribution to the perfect whole. The excellence of intellect, the tenderest depths of feeling, the martyr's conscience, the “living sacrifice” of consecration, shall all be laid upon Christ's altar. Already that tribute is gathering, and increases in its value every year. In the green damasked chapels of Peking, with their vermilion pillars; in the jungles of the Karens; among the hills of Armenia; amid the deep swamps of the Gulf of Guinea and the palm groves of Jamaica; among the ferns of Raiatea, and around the great crater of Hawaii; in the villages of Christian Cherokees and Dakotahs; and on the prosperous farms of the milk-eaters of Russia, preachers and people may differ in their buildings, their dress, their melodies, their languages. But one name is on their lips, one song rises to the skies. “Beloved, now are we the sons of God; He hath made of one blood all nations of men to dwell upon the face of all the earth. Unto Him that hath loved us and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever. Amen.”

II.—THE LONG MOUNTAINS. KURUMAN.

THE KURUMAN is the principal Mission station among the Bechuana tribes, immediately north of the Orange River. It is distant from Cape Town, a journey of two months. The Mission was joined by Mr. Moffat in 1821. The churches contain 278 members; there are Bible classes and schools; and the printing press provides Scriptures and school-books in three languages. Mr. Moffat has recently devoted considerable time to a revision of the Sichuana New Testament: but carries on at the same time the other current duties of the Mission. The present missionaries are Messrs. ROBERT and JOHN MOFFAT. [See Chronicle for January, p. 16; and Annual Report, pp. 184—187.]

1. VISIT TO THE LONG MOUNTAINS. MR. MOFFAT. JUNE 16, 1867.

THERE are two principal out-stations of the Kuruman Mission; one among the BATLARU, ten miles to the north-west: and another series at the foot of the LONG MOUNTAINS, forty miles to the south-west. Near these mountains are

seven branch churches, which Mr. Moffat specially visited at the beginning of the year.

“ Before John Moffat’s leaving for Cape Town, knowing that it would be long before I could get one to supply my place, I left this in my ox-waggon on the 16th February. After passing over the Kuruman hills, lying directly west of this place, the course to TLOSE, the first station to be visited, lay about south-west.

“ After travelling the whole night without halting, over a level treeless country, I arrived a little before daylight, thirty-seven [miles requiring sixteen hours; for an ox-waggon travels only about two-and-a-half miles per hour. As all parties had been expecting me for some time, I received their early salutations and welcome. TLOSE or KOSES (as it is frequently pronounced by foreigners) has never been a place of any importance; though it formerly possessed a very fine fountain, which now, through neglect, yields little more than is enough for the present scanty

population. That is composed of one village of Bechuanas, and another of Corannas; the former about 200, and the latter about thirty. Besides these there are two small villages in the immediate neighbourhood, which make a community of about 300. On a former journey, I found the Corannas more numerous; but they, from their nomad character, are not long in one place. My forenoon was occupied in ascertaining the state of those in church fellowship; some of these having but lately removed from another locality, where they belonged to the Griqua Town Mission. Among the Corannas there are as yet none who have been baptised. In the afternoon about one hundred came together and listened with great attention to the message of mercy addressed to them. I then went over to the Corannas, about a mile distant, and preached to them through an interpreter.”

2. VISIT TO LOÖKENG.

GOING sixteen miles west, Mr. Moffat spent the Sabbath among the church members of Loökeng, or Khoro.

“ As the people had had timely information of my coming, all necessary preparations had been made; for the Church members and candidates had arrived from other villages within ten miles. A meeting was at once convened to examine the candidates left over from last year, with others who had been added. This was done in the presence of some of the more advanced members of the church, in order to aid them in their decision when a selection should be made. This kept me engaged till dark. Next morning the early Sabbath prayer meeting was held, and well attended. It was most

consoling to hear the earnestness with which a blessing on the day’s exercises was sought, and that by persons whom I had known in their comparatively naked wild heathen state, but now clothed and in their right mind, lifting up their hearts, and supplicating the Divine presence of the adorable Redeemer. Of course those like myself, who knew them all when they were the dupes of ignorance and a stupid superstition, must exclaim with gratitude, ‘What hath God wrought!’ Soon after prayer the church meeting was held, when eight out of fifteen inquirers were chosen by the church.

“The congregation, including strangers, was large, considering the size of the village, containing rather more than sixty households, or 300 inhabitants, allowing five persons to a house, which I found to be the case in this instance. The first service being ended, forty sat down to the Lord’s Supper, eight of whom formerly belonged to Gaseep, but had with their families lately removed. All these forty I had known in their youthful days when residents on the Kuruman river. I thought of bygone years of our toil and struggle to retain our footing amidst unnumbered jeers and scoffs and robberies of the heathen throng. It was then when some

thought they had discovered the source of our forbearance under contumely by setting us down as runaways from our own country to escape the gallows. How changed the scene! And we now adore the grace through which we were enabled to overcome all these things. It was impossible not to make reference to the former condition of those who were before me, reminding them of the marvellous transformation which God in His adorable mercy had wrought among them. The impressive season was closed by singing a translation, or rather an imitation, of ‘Come, Thou Fount of every blessing.’”

3. THE SCHOOLMASTER OF PURUHUCHWE. THE SAME.

“Khobetse, the chief’s brother, who is a naturally amiable character, some time ago sent to one church member among the Batlarus to allow his son to go and be a schoolmaster among his people, who live at a very short distance from those who stand under his elder brother. On one of my former visits I found he had been most zealous, but no progress whatever had been made among forty-five children. He had been taught himself in our Batlaru school; and how he came to labour for more than six months without being able to teach a single child a letter I could not conceive, for all testified to his diligence. As it appeared to me that something could be made of him, I proposed that he should go and live with me, and be placed under our daughter Jeanie’s charge for some months. He came and attended to the duties of the school most punctually, while the proficiency made was everything that could be desired, and had returned little more than a twelvemonth before my last visit. On my arrival and halting close to the school-house, I supposed that school was not held, there being no noise. On entering, I found him and his charge fully engaged, the children scarcely taking off their eyes to look at me. On examining the classes very carefully, I found five boys and five girls most correct readers; the next class reading on boards so perfectly, that I expressed my surprise that they had not been put into the Selection. A large class in the alphabet seemed to be under his own special charge, everyone of which knew each letter perfectly. Though I stood long watching I did not hear a single mistake, notwithstanding the rapidity with which his pointer went from letter to letter, from large to small. It was the same to each child, and some of them were very young, which letter was pointed to. What I now saw was really worth one’s while coming from the Kuruman on foot to witness.”

4. GENERAL VIEW OF THESE CHURCHES. THE SAME.

“Next morning, after disposing of some books and receiving a few contributions to our auxiliary, I left for the Kuruman, distant thirty-one

miles, grateful to our Heavenly Father for all that I had seen and heard in reference to man's salvation. I did not see all I hoped to see; but it is most gratifying to witness the almost universal desire to learn to read, and that education, often under most unfavourable circumstances, is advancing; so that wherever people live together, many or few, means of instruction of one kind or other are in operation, and even family worship kept up by many who have not joined a church. Doubtless there must be sometimes queer sermons preached, as with rare exceptions the native teachers do not stick to their text, but seldom wander far from the cross; and I do rejoice that Christ is preached, however feeble the instruments are. In general the people are poor, and their re-

sources small; the country throughout very dry, except in rainy seasons, for they are not always so. There are no paid agents among those referred to, except the youth to whom particular reference has been made, who is not only an efficient schoolmaster, but conducts the public services as chaplain to his patron, who supplies him with food. Khobetse and his wife, or rather his concubine, are both amiable characters; but the first wife stands in the way of their being received into church fellowship. I have more than once granted a trifling sum to assist in raising a school, and this is all that may be deemed necessary under present circumstances. There is nothing like getting such folks, who are in general very stingy, to help themselves."

III.—SAMOAN MISSION. SOUTH SEAS.

THE Samoan Islands are four in number, SAVAII, UPOLU, TUTUILA, and MANUA: the last including three smaller islands, OFU, OLOSENGA, and TAU. UPOLU is in the centre of the group, contains an area of 560 square miles, and has a population of 15,600 persons. On its north side is the port of APIA, which contains a considerable population of Europeans. One of the senior brethren, the Rev. G. DRUMMOND, has just written to the Directors the following account of his district in that island, and of the prosperity of the churches under his care:—

1. MR. DRUMMOND'S DISTRICT. JUNE 7, 1867.

"My district extends from the most easterly part of the island of Upolu, along the south side of the island as far as the most westerly point of Safata, a district occupied in former years by a missionary, but now forming only an out-station. It extends somewhere about forty miles along the sea-coast, and is studded over with forty small villages. In each of these villages a teacher is placed, whose duty it is to conduct prayer meetings, preach

on Sabbath, and keep school during the week. The population amounts to about six thousand. In the district there are two Roman Catholic priests permanently settled, against whose influence we have to contend. I am glad to be able to say that their disciples are not very many, and some of them have turned back to us of late. We have a few belonging to the Wesleyans in this district. Although in direct opposition to the agreement

made by the London Missionary Society and the Wesleyan Conference of England, the Wesleyan Conference of Australia have sent out some missionaries to keep their party apart from our people."

2. RECENT MISSIONARY MEETINGS. THE SAME.

"In my district, from the 1st May till the 6th June I held six adult missionary meetings, and six children's meetings. The adult meetings we held on the forenoons, and the children's on the afternoons of the same days, at each of the places where the meetings were held. And these were held at convenient places, to embrace the entire population of the district. At all the places where the meetings were held they were well attended, and both adults and children were in excellent spirits. They were all, fathers and mothers, sons and daughters, arrayed in their best attire, which formed a very agreeable sight to a missionary's eye. We had at each adult meeting seven or eight speeches, and at each of the children's five or six, which, if not equal in quality to what you hear in Exeter Hall, were in quantity, you will admit, quite enough for one day. We held our first meeting at Saleaumua, a village in Aleipata, on the east end of the island, in a pretty stone chapel, on the 1st May. Aleipata contains six villages of our people, and they all assembled at this place. The offerings of the adults amounted to \$152 15c.; and those of the children to \$55 19c. Our next meetings were held at Salefao, on the 3rd May. Offerings of the adults \$71 75c.; those of the children, \$38 66c.

After describing the meetings and collections in other places, Mr. Drummond thus concludes:—

"Since I came home, I have counted the moneys all carefully over, and find that our collections amount to \$1217 65c.; that is, in English money, £243 10s. 6d., being an advance over last year's collections of £90 4s. 3½d. I am pleased with the liberality of my people this year, and I have no doubt you also will be pleased with it. When we remember what the Samoans were thirty-seven years ago, we may well exclaim, 'What hath God wrought!'"

3.—LIBERALITY OF THE PEOPLE. THE SAME.

"As you are a man of statistics, it may perhaps be interesting to you to have some idea of the amount given individually by the giving population. It may help you to guess at this when I tell you that we had about 500 dollars in dollars and half-dollars, 426 dollars in shillings, 129 dollars in francs, 31 dollars in three-shilling dollars (our proper dollar is 4s.), and 10 half-crowns. We had also a few two-dollar pieces, and two ten-dollar pieces. So you see we had not a great quantity of sixpences, dimes, and

half-dimes. Copper collections are unknown here.

"You are aware, too, I suppose, that our people build all their own chapels and support their native teachers. Their chapels, of course, bear little resemblance to our English chapels, but they are such as the Samoans can build, and are good enough for them in their present state of civilization. My teachers have received from the villages in which they labour, during the past year, property valued by themselves, amount-

ing to £160 8s. 9d. This is not much to each; but the villages are small, and the people also build their houses and supply them to a certain extent with food; and, upon the whole, they are, generally speaking, the best dressed of the inhabitants, and live in the best houses of the village. You are also aware that the Samoans purchase all their own Bibles and other books; so that we do all we can to teach them self-reliance. We think any other way of conducting our Mission would tend to defeat one of the great objects we have in view in coming among the people. Some of the Roman Catholic priests dare to tell the Samoans that we come to them to gather up their dollars, and then, after we get enough we leave them. I reply to this by saying that when I came to

Samoa no one was in possession of a single sixpence; and every man of middle age knows that is true. It is indeed pleasant to hear at our missionary meetings the old men, in their speeches, declaring that everything of any value they possess is the result of missionary labour and the introduction of the Word of God.

“We held our missionary meeting at Aleipata, at a village containing 400 inhabitants. This village is the stronghold of Popery in my district, the people being equally divided between us and the Roman Catholics. And yet our people there gave a collection of £8 13s. to the London Missionary Society. This shows what they thought of ‘Father Peter’s’ assertions!”

4.—STATE OF THE CHURCHES. THE SAME.

“When attending the missionary meetings at my out-stations, I spent one Sabbath at Aleipata, and another at Safata. We had fine large congregations at the four different places at which I preached. During the days I was not engaged holding meetings, I conversed privately with 113 candidates for church-fellowship. Sixty-one of these were received into the churches; and altogether now we have upwards of 1000 members. We are often disappointed in the stability of our members, and have many sad falls. But we act according to the best of our judgment, and try to keep our communion pure. A known offender is not retained in the church a single day after his case is investigated and he is thought an unworthy member. But you understand the native character well, so I need not enlarge on this most painful and depressing part of all missionary toil.”

IV.—MADAGASCAR.

WHILE ANTANANARIVO, the capital city of the island, is the head-quarters of the Society’s Mission, numerous churches have been founded in the country districts round the city. These districts contain several important towns, which were once the seat of government in small independent kingdoms. The country churches are sixty in number. The district of VONIZONGO, far to the west, contains seventeen of these churches. It is an interesting fact that Christianity has been spread extensively in the neighbourhood of military posts by the Hova officers, many of whom are Christians. Keeping up service with their Christian slaves, others have joined their meetings, and little churches have

been formed. The following letter from the Rev. R. G. HARTLEY illustrates this matter. After describing his visit to Tamatave on the coast, in ill health, and of the improvement which both Mrs. Hartley and he have experienced, our brother writes as follows:—

1. MISSIONARY SPIRIT IN THE CHURCH. MR. HARTLEY. JULY 11, 1867.

“In the last letter which I wrote to you from the capital, I told you of a scheme which was then entertained by my church at Andohalo, to send out a Malagasy missionary to a settlement some days’ journey north of the capital. Before leaving, I was enabled to make all the necessary arrangements for the carrying out of this scheme, though I could not wait to see the actual departure of our agent. It may be interesting to many of the friends of the Society to know more fully than has yet been detailed the history of this movement. Some months ago, at the united monthly

missionary prayer meeting, it was proposed, after an address by Mr. Cameron, that the Malagasy Christians should enter more definitely upon work for the evangelisation of the distant tribes of the island, and that for the future a collection for this purpose should be made at each missionary prayer meeting. The meeting which followed this agreement was held at my church, and the sum of eight dollars was contributed, to be expended according to the previous arrangement by the church, in aggressive evangelistic work. This was our starting-point.”

2. APPOINTMENT OF RABE, A SLAVE. THE SAME.

“I had long correspondence with some Christians residing at the chief town in the country of the Antsianaka, some of the officers at the Hova station there being Christians. I had sent them books, but they were very urgent in their requests to me and to Mr. Pearce, to send them a teacher. When therefore their missionary spirit was thus roused in my church, I suggested to them that they should undertake to send an evangelist to this people; they at once rejoiced in the idea, but did not see how it could be fulfilled. They were doubtful about the money; I thought the chief difficulty would be in finding a man at once suited, and sufficiently free from obligations to Government service. They contributed liberally, however, and the money difficulty has not stood in the way. The man we have sent has been the teacher of my day-school for three years. He is a thoroughly intelligent young man, well versed in the Scriptures, and a good preacher. We all thought that he was in all respects the man we wanted; he was willing to go, but as he was a slave could not go, except by an arrangement with his master. Difficulties arose on this, and I determined to make an effort to accomplish what I had long desired, namely: the redemption of Rabe, for that is our teacher’s name. At this time I received advice of a sum of money appropriated to my use, the proceeds of a Christmas tree at Harrogate. A Malagasy friend also promised to help me to the extent of one-third of the money required; and Mr. Parrett took equal interest with myself in this matter. The redemption money Rabe’s master named, after many hours’ bargaining conducted by two of the chief officers in the congregation, was ninety dollars; towards this sum, however, he would himself contribute thirty dollars, making the sum we had to advance sixty dollars. Towards

this, the money from Harrogate (£5) was given absolutely, the remaining thirty-five dollars was advanced in sums of seven dollars each, by three Malagasy friends, Mr. Parrett, and myself. This sum Rabe is to repay as he is able, as we thought it better that he should have a share in obtaining his freedom. His wife and children are, however, still slaves, and I feel most anxious that he should not have to restore any part of his own purchase money, but be able to devote all he can save to the redemption of his wife and children. Will no one help him in this? He is a tried worker, and is charged with an important Mission to a large and once powerful tribe of his countrymen; *he* is now free, and a very few pounds will make his wife and children free also."

3. HIS INCOME AND SPHERE PROVIDED. THE SAME.

"It would have delighted you, I think, to have seen our congregation on the Sunday after Rabe's freedom had been obtained. His salary had now to be made up. This the congregation fixed at sixty dollars (£12) a year, with a house. At the close of the afternoon service, the deacons went round, and wrote down the names and promised contributions of all in the chapel. *All* gave. Some gave two dollars, others one dollar, others fractional parts of a dollar, down even to such sums as one penny, and in some cases one halfpenny. With Mr. Parrett's contribution and my own, the amount raised was fifty-four dollars, which has since, I believe, been made up to the required amount, leaving the eight dollars raised at the prayer meeting as a reserve fund. Since I left Antananarivo, Rabe has gone to his work, and letters have been received from him saying that he had been warmly received by all, whether Christians or

not; and the Governor has assigned him a house within the Hova settlement. The people also wrote to express their joy; for they said they had been 'very thirsty.' Many of the missionaries kindly attended the meeting held in connection with Rabe's departure. A feast was given at the house of our chief officer, and speeches were made by the missionaries and the Malagasy; Rabe's speech being, I am told, 'quite *the* speech of the evening.' And another of the missionaries writes of the meeting as 'quite one of the best ever held here.' I cannot but hope that, apart from the good that may reasonably be expected to result from this Mission in itself, the older churches in Antananarivo will be stirred up to greater zeal and earnestness in spreading the Gospel in the still unevangelised tribes, by the example set so boldly and spiritedly by the youngest and least numerous church of all."

4. THE TAMATAVE CHURCH. THE SAME.

"My letter is already too long, or I might say something of what I have seen of the prospects of missionary work here on the coast. In my last letter I told you how delighted I was to spend a Sunday at the station of the Church Missionary Society at Andovoranto. The Christian spirit

and zeal of the missionaries labouring must commend them to the sympathies of the whole Church. They fraternise freely with our members and preachers from the capital, and allow them, if they have proper credentials, to take part in their services. The Mission founded by the S. P. G.

Society here (Tamatave) has had many difficulties to contend with. Of the two missionaries who were first sent out, one has had to withdraw from the work; and, since our arrival here, Mr. Hey, who had won the respect of all, and was working very successfully, has been obliged to leave for a time at least, on account of the very serious, almost hopeless state of his wife's health. During the present week another clergyman has arrived. He seems a young man of great energy, and will, I think, make a useful worker. This Mission, however, being conducted on 'Anglican' principles, has entirely failed in conciliating the Hova Christians. The Hovas meet in a very neat little chapel just outside the town. They are under the pastorate of Rainimamonjison, the Lieutenant-Governor of Tamatave. Several

officers of considerable rank and influence are connected with it. The congregation is tolerably numerous, but variable, as it consists in great measure of officers and marmites from the capital. I have seen hardly any Betsimisaraka present.

"The Queen is proceeding slowly on her journey coastwards. Great numbers, I believe, are sick; and if the weather has been on the road anything like what it is here, I am sure the Queen must regret her journey. The total suspension of all useful labour, and the exposure of nearly all the officers and great part of the soldiers, with thousands of slaves, to hardship, sickness, and death, necessarily involved in such an expedition, show how far off the Malagasy still are from enjoying the blessings of good government."

V. SOUTH AFRICA.

BRIEF MEMOIR OF THE REV. ARIE VOS.

THE REV. ARIE VOS died at Tulbagh, in the Cape Colony, on the 4th of June ult., aged 96½ years. He was born on the 29th November, 1770, at the Hague, where, on account of his piety and talents he was employed as catechist of the Dutch Reformed Church. In 1805, when the late Rev. J. J. Kicherer, then a missionary in South Africa, visited Holland in company with some converts from the Heathen, Mr. Vos was persuaded to leave his native land for South Africa, where he was engaged to labour as missionary of the London Missionary Society. At first he was stationed beyond the limits of the Cape Colony, at Zak River. Here he laboured for the space of two years, and, with his wife and little boy, at one time suffered so much from the consequences of drought, and at another from attacks of the Bushmen that he was often without necessary food, and in peril of his life. He then took up his abode at Graaff Reinet, and laboured there as catechist for more than two years. Though he was much respected by all classes of society, and was a blessing to many around him, yet the thought that he was not exactly doing the work for which he left Holland, viz. Mission work, caused him some uneasiness of mind.

In 1811 he went to Tulbagh—(a town about eighty miles north-west from Cape Town, also the chief town of the division so named; it contains about 6000 inhabitants)—where he was shortly after ordained, and laboured with evident success for twenty-five years, at the end of which time he was relieved from his labours and responsibility, on account of age and bodily infirmity. During

the last ten years of his ministry he was assisted by the Rev. G. Zahu, of the Rhenish Society, to whom, with the consent of the London Missionary Society, the charge of the coloured congregation was transferred.

For the space of fully thirty years Mr. Vos did much good among the white as well as the coloured congregations. From time to time he went through the extensive district, in which no provision had at that time been made for the spiritual wants of the Heathen. He scattered the seed of the Divine word broadcast; and eternity will assuredly show with what blessed results he did it.

The well-known and praiseworthy liberality of the London Missionary Society, to which he was indebted for an adequate pension for the rest of his life, enabled him to spend the rest of his days without being a burden to his relations or friends.

After the death of his second wife, in 1857—his first wife, who came out with him from Holland, having died about the year 1832—he lived for some time with his eldest grandson, and since then with his daughter-in-law. In consequence of age and debility he was subject to giddiness. During the night of the 19th of May last, upon attempting to leave his bed, he fell with such violence against his staff that his body was much injured by the fall. And after having suffered pain and agony for eighteen days, with only brief intervals of consciousness, he peacefully slept in Jesus.

His life was very exemplary and edifying to the souls of his fellow men. For more than fifteen years before his departure he, in company with several friends, held a prayer meeting in his room. On the 14th May it was held there for the last time, and he never failed to take a part in the proceedings, which have been blessed to many souls.

He often spoke with much feeling of the respect and kind treatment he received from the Directors of the London Missionary Society. A few months before his decease he caused a letter to be written to the Directors, in which he thanked them for what they had done for him.

For many years he partook of the Lord's Supper with the Dutch Reformed Congregation, of which he was a member. He was generally known as Old Father Vos. It was an affecting sight to see him approaching the Lord's table with faltering steps, and leaning on his staff, in April last. And now he has entered his rest, and his works follow him.

As a proof of the esteem in which he was held, more than 400 persons followed his mortal remains to their last resting-place, on Thursday, the 6th of June last.*

* I subjoin the following from a local paper—"OLD FATHER ARIE VOS.—This venerable missionary died on the 4th inst. (June), at midnight, probably in consequence of a fractured leg. On examination it was found that the right thigh was broken, and that there was no hope of recovery. On the 6th his remains were interred in the burial ground of the Rhenish Missionary Society. The Rev. G. Zahu spoke on the solemn occasion from 2 Tim. iv. 7, 8. He was a worthy man, and he fought a good fight; he has finished his course, and kept the faith. The Revs. R. Shand and Budler also delivered addresses." It is added that a portrait of the deceased gentleman, taken twenty-eight years ago, is now hung up in the public library.

VI.—NOTES OF THE MONTH.

1. THE SOCIETY'S DEBT.—During the past three months considerable attention has been paid in various parts of the country to the question of the Society's finances; and the Directors have again received large gifts and assurances of continued sympathy and help. Our excellent friend Mrs. SWAN, in memory of her honoured husband the Rev. W. SWAN, and in continuation of his lifelong interest in the Mongolian tribes, has given the Board £1000, to be devoted to a Mongol Mission in Peking, or at least to the North China Mission. Our aged friend H. HOPKINS, Esq., of Hobarton, for so many years a steadfast supporter of the Society, now in his eightieth year, sends £1000 as a special gift, and repeats his challenge to give £500 more if forty-nine other gentlemen will join him in giving that sum, to aid the Society in its difficulties. At all the Autumn Meetings great interest has been expressed in the Society's position, work, and wants; and at LEEDS an effort was made to raise a special sum towards the debt. The Manchester Committee have resolved to double their ordinary income, and thus add £2400 as their contribution to the same end. The list of gifts and promises now stands as follows:—

SPECIAL DONATIONS			£	s.	d.
<i>Towards the Fund of £25,000.</i>					
	£	s.	d.		
Henry Hopkins, Esq., Tasmania	1000	0	0		
G. Hadfield, Esq., M.P.	1000	0	0		
J. Kemp Welch, Esq.	500	0	0		
E. Baxter, Esq.	500	0	0		
C. Jupe, Esq., and the Churches of Wilts and Somerset	1000	0	0		
Manchester Auxiliary	2400	0	0		
John Crossley, Esq., as Trustee of the late D. Carnley, Esq.	500	0	0		
D. Paton, Esq.	200	0	0		
W. Youngman, Esq.	100	0	0		
Walter Milligan, Esq.	100	0	0		
T. R. Hill, Esq.	100	0	0		
F. W. Cobb, Esq.	100	0	0		
Dowager Lady Buxton	100	0	0		
J. Banks, Esq.	100	0	0		
Josiah Evans, Esq.	100	0	0		
Isaac Perry, Esq.	100	0	0		
Joshua Wilson, Esq.	100	0	0		
T. Coote, Esq.	50	0	0		
Henry Rutt, Esq.	50	0	0		
An Old Friend	50	0	0		
J. Whitley, Esq.	50	0	0		
<i>Leeds.</i>					
Edward Baines, Esq., M.P.	100	0	0		
J. Jowitt, Esq.	100	0	0		
F. Baines, Esq.	50	0	0		
E. Briggs, Esq.	50	0	0		
A Friend	50	0	0		
Ditto	50	0	0		
W. J. Rinder, Esq.	15	0	0		
C. H. Gatty, Esq.	25	0	0		
W. M. Newton, Esq.	25	0	0		
Mrs. Byles	20	0	0		
H. W. Davison, Esq.	20	0	0		
Edward Cook, Esq.	20	0	0		
James Townley, Esq.	20	0	0		
J. Harvey, Esq.	10	10	0		
E. Dawson, Esq.	10	0	0		
SPECIAL SUBSCRIPTIONS					
<i>Towards an Increased Income.</i>					
	£	s.	d.		
J. Alexander, Esq. (for five years)	100	0	0		
G. Leeman, Esq., M.P. (the same)	100	0	0		
W. Sommerville, Esq.	100	0	0		
B. W. Smith, Esq. (for five years)	50	0	0		

VII.—CONTRIBUTIONS.

From 17th September to 16th October, 1867.

LONDON.		Wandsworth. Auxiliary, Contributions.....		Dudley. Contributions	
E.W. (D.)25)	0 0		21 14 0		64 14 5
An Old Friend, towards the deficiency	50 0 0	Young Men's Association.		Miss Helen Dudley's Mis- sionary Box.....	0 8 7
J. Townley, Esq., towards ditto.....	25 0 0	Mr. Hitjer	1 1 0	Durham. Contributions ...	35 15 4
E. Cook, Esq., ditto.....	20 0 0	Ditto, for Sufferers at Mauri- tius	1 0 0	Emsworth, Contributions...	4 0 0
A Missionary in China.....	10 0 0	Mr. Ackland.....	1 0 0		
Messrs. Woollacott and Leonard.....	5 5 0	COUNTRY.			
"A Thank-offering for merce- des received," towards the deficiency	5 0 0	Alnwick, Sion. Contribu- tions	25 0 0	Essex. Auxiliary. Contri- butions	77 3 0
Y. Y., per the "Record"	3 0 0	Ashton-under-Lyne. Miss F. Buckley	10 0 0	Exeter.	
A. S. Hobson, Esq., for Mada- gascar.....	1 1 0	Barnard Castle. For Widows' Fund.....	1 1 0	Collections	31 0 8
E. A. M., per the "Record"	0 4 0	Batley. Contributions	9 0 0	Subscription	1 1 0
Legacy of the late John Lee, Esq.	90 0 0	Bideford. Auxiliary. Contri- butions.....	11 9 6		32 1 8
Ditto, Miss Sarah Browne	50 0 0	Birmingham. Auxiliary. On Account	341 3 3	Guildford. Mrs. Eve ... (D.)	5 0 0
Anerly. Collected by the Misses Burden and Charl- ton	2 12 6	Bishops' Wallham, A Friend, per Mrs. Booth, for Mada- gascar	3 0 0	Halifax. John Whitley, Esq., towards the defi- ciency	50 0 0
Barnet. Auxiliary. Contri- butions	12 14 6	Blandford. Contributions	6 18 0	Hawkhurst. Mrs. Hard- castle, towards the defi- ciency	2 2 0
Bedford Chapel. Contribu- tions	33 10 6	Bradford. Auxiliary. On Account.....	157 17 0	Haydock. Josiah Evans, Esq., towards the defi- ciency	100 0 0
Croydon. South. The Misses Duthoit	1 0 0	Brigg. For Native Teacher	5 0 0	Henley-on-Thames.	
Deptford. Mr. J. Prestige, Missionary Bag.....	0 5 0	Bristol. Auxiliary. On Ac- count	1569 0 5	Rev. W. C. Yonge, for Baro- tonga	1 0 0
Deverell Street Chapel. Con- tributions.....	11 18 3	Cheltenham. Legacy of the late E. P. Pelly, Esq.	5 0 0	Ditto, for Mauritius	1 0 0
Edmonton. Mr. A. E. Reaiff	0 2 6	Chippenham. Legacy of the late Rev. B. Rees	5 0 0	Hexham. For Widows' Fund	1 7 0
Enfield. Anonymous	5 0 0	Chulmleigh. Contributions	1 15 6	Kidderminster. Legacy of the late Mr. R. Mitchell ..	134 10 0
Enfield. Zion Chapel. Contri- butions.....	10 5 0	Cleckheaton. Legacy of the late Mrs. Sarah Thornton, less Expenses	4 12 6	Lapford. Contributions.....	1 11 0
Greenwich Road Chapel. Contributions	4 0 0	Colchester.		Leeds.	
Hammersmith Chapel. For the Sufferers at Mauritius	5 0 0	Lion Walk, towards deficiency.		Auxiliary. On Account ...	262 0 0
Holloway. Congregational Church, Contributions ...	23 4 0	Harvest Thanksgiving Ser- vice Collection	12 0 2	Marshal Street Chapel. Emanuel Briggs, Esq., to- wards the deficiency	50 0 0
Mill Hill. Contributions ...	10 8 0	James Wicks, Esq.	5 0 0	Leek. Auxiliary. On Ac- count	40 0 0
Sutton. Collected by Mrs. E. Hill	0 10 0	Miss Eisdell.....	0 10 0	Leicestershire. Auxiliary. On Account	60 0 0
Totteridge. For the Rev. James Kennedy's Schools, Benares.....	7 0 0		17 10 2	Louth. Auxiliary. Contri- butions	65 4 0
		Cumberland Auxiliary.		Lowestoft. Additional.....	0 7 6
		Alston.....	11 1 11	Manchester. George Had- field, Esq., M.P., 2nd dona- tion, 1847-63	590 0 0
		Aspatra	21 14 2	Mrs. Haslam	49 0 0
		Cockermouth	30 10 2	Market Harborough. N. J. (D.)	5 0 0
		Keswick	2 9 9	Nailworth. Contributions	1 8 7
		Whitehaven	74 6 3	Newcastle. Staffordshire. Contributions	15 1 1
		Workington	15 17 6		
			155 19 10		
		Less Expenses	0 6 10		
			155 19 0		

(Further Contributions unavoidably postponed.)

It is requested that all remittances of Contributions be made to the REV. ROBERT
ROBINSON, Home Secretary, Mission House, Blomfield Street, London.

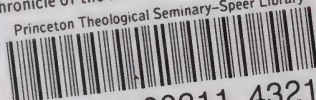
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